A short treatise declaringe the detestable Wickedneſſe of magicall Sciences. as Necromancie &c made by Francis Coxe.

1416

Photo: HEH 57464

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Coxe, Francis

Heber VII - 2/

A Curious Tract.

Qu? whether printed by
all &c.

70. E 20.

This Mr Herbert observes is very curious - see Typogr. antiq. p. 889 want. B. i - Tanner in Bibl. Britan p. 205 observes.

Cox (Franciscus) ob artem magicam coram concilio regio examinatus scripsit contra horrendum nequitiam scientiarum magicarum. Se Necromanciæ Astrologiæ curiose Pr.^ae although Black Such Eloquence Lond. 1560 by J. Ald. 12mo - De oleis unguentis, emplastris, &c^a conficiendis. Lib. 1. Lond. M.D.LXXV. 8vo

A short treatise

declaringe the detestable wickednesse of magicall sciences, as Necromancie. Coniurations of spirites, Curiouse Astrologie aud suche lyke. (1)

Made by Francis Coxe.

Esaia. 21.

Babell is fallen, it is fallen, and all t
images of her hath he brokē vnto ẏ groi

Esaia. 47.

Thy filthines shalbe discouered, and t
shame shalbe sene. Stande now amon
thyne enchaunters, and in the multitu
of thy sothsayers, &c. Let now the Astr
logers, the starre gasers, and Prognost
catours, stande vp, end saue thee frō thes
thinges, &c.

C. C.

Flee from the wrath that is to come
You filthye adders broode,
I call that you perishe in your sinnes
As giltie of your bloode.

The wrath of God is kindelid
All suche to consume quite,
That in the filthye soppes or dregges
Of Egipt do delight

Repent therfore I saye to you
For mercye call betyme
And learn to hate the stinkinge mud
Where wallow nune but swyne.

Here maye you reade the wofull ende
Of suche as wont to vse
Those wicked artes that God abhorres
In tyme suche then refuse.

Finis.

I. P.

You wicked rout of sorcerers.
For shame, your lyues amende
Lest god doth pour such plages on you
As neuer shall haue ende

All suche he doth right sore abhor
As scripture telth vs playne
Repent therfore, and learne to hate
These wicked artes, moste vayne.

Let his sweet rod example be
Of late, you saw did fall
Into suche as profest the lyke
Whome God now home doth call.

Bring forth new frute, & sob youre sinnes
Lest dubble, ire doth light
On you that do refuse Gods grace
When haue thesame you might.

Finis.

¶ To the good and gentle Reader. ¶

ALthough, I lacke ſuch eloquẽce and learning, as is to be required in him, which ſhould compile any woꝛke to ỳ pꝛayſe, oꝛ diſpꝛaiſe of a thig, yet foꝛ ỳ I haue my ſelfe ben an offender in theſe moſte deteſtable ſciences, againſt whome I haue compiled this woꝛke, as Aſtrologie, Nectomancie, & ſuche like: I thought it my paꝛte, foꝛ .ỹ. cauſes pꝛincipall, the ſame to do. Wherof the one is, ỳ I woulde it ſhoulde openly be knowen, howe wicked an offendoꝛ I haue ben, bothe towardes God, and the lawes of my pꝛince, ỳ therby I might gyue an occaſion too all men, too laude and pꝛayſe God foꝛ his bountiful gifts of grace, that when I deſerued his eternall ire: yet he by his gentle and ſweet rod of coꝛrection, woulde cali me agayne too ỳ ſtate of ſaluation, from which I was falle. And alſo, to bleſſe this God of merci, which hath apointed ſuch a mercifull gouernoꝛ to rule and rayne ouer vs. Who as ſhe is ſeuere to punith the obſtinate and ſtubburne malefactoꝛs, ſo vſeth ſhe clementie too the penitent

penſtent trangreſſors: wherof I of late ſufficiently taſted, at what time I ſtode before her graces moſte honorable counſayll to receiue determinate ſentẽce for my wicked offences. The ſeconde cauſe of this my labor is: that I woulde deterre and feare away, all ſuche as yet do, or hereafter may by the craftines of Sathan be procured to the lyke. Wherfore gentle readir, I moſte harely beſech thee to take it in good parte whiche thinge, if thou ſhalt do: I haue my deſire, who wiſheth thee the eternal peace of God.

Francis Core.

AMongest other the Godly, holsome and profitable sayinges of the deuine Philosopher Plato: I call too my remembraunce this one, as moste necessarie for all Christians to be had in memorie, whiche is this. Non solum nobis nati sumus, sed ortus nostri partim patria sibi vendicat, partim parentes, partim amici (that is to saye) we are not born only for our selues, like brute beastes, to seke ȳ satisfiinge of our owne desire or lust: but of our birth (sayeth he) our contrye chalēgeth a parte, our parentes likewise, yea, & oure frendes also. Wherefore to enioye any good, godly, or profitable thinges, or to reserue any benefit or gift, by the meanes of other, or through our owne trauels and diligent labor (if thesame by anye meanes maye seme to sounde to the glorie of God, the profit of our cōtry, parentes & frendes) in withholdinge or keping backe thesame, we shal not only trāsgresse ȳ cōmaūdmēts of almighty God, which cōmaūdeth vs to do as we wolde be don vnto: but also, if it shalbe well perceiued & diligently marked of such as are wise & lerned: we shalbe foūd manifest robbers & spoilers of ȳ high maie

stie of

stie of God, which hath imparted his benefites so liberalli vnto vs for ẏ settig forthof his glorie & finally show our selues vnnaturall, both to our cõtry, parẽts & frẽdes, bewrayeng our great ingratitude, not onely towards God: but also toward our cõtries. Amõgst (therfore) ẏ inestimable heapes of wickednes, sinne & dãnation, forseinge ẏ proclivitie or redines of mẽ, how apt & prone thei are to euel, & also seinge very many to erre & go astray, especially by one meanes, wherby they detrude thẽ selues, euen doune to ẏ botõles lake of vnspeakeable offences, & for so much as I my self haue ben in ẏ like disceiued, yea & had almost vtterli perished, had not ẏ almighty power of god by his õnipotẽtie and gifts of grace called me back through most sweet & gentle chastisemẽt. And also seing & wel perceiuing ẏ craftines of wicked Sathã, who (as S. Peter testifieth) goeth about lyke a rorig Liõ, seking whom he may deuour. To cause all to ũges to laud his eternal maiestie, which hath so renouated or regenerated me frõ ẏ state of endles death, into the which I was almost slipt, to shew my self myndful therfore of my loue & duety towardes my cõtry and frendes, to whome next God and my prince I am moste chiefly bounden, and to

aduoyde the filthy vice of ingratitude, then the which nothing cā wel be more odious: I thought it my part manifestly to declare and open the wickednes of those artes and sciences, which hath of late time to ẏ prouocation of Gods wrath and almightie displeasure, ben had in suche estimation, yea, rather veneration, that without it ẏ whole state of men (except a few) would do in maner nothing, yea, it grew into suche credit with men, that not onely they iudged the course of naturall thinges therby to be gouerned, but also that parte which god hath and doth reserue to him selfe, and his determination, as the mynde of man, and suche like. Nay they ceassed not here, but so blinded and bewytched the wittes of men, that scant durst thei credit God him selfe, if it semed that their blinded prophesies any time woulde make contradiction. How wel this appeared in the yeare of oure Lorde God, 1559. at what time our most noble souerain began her Imperial gouernement & raign ouer vs, all men maye iudge, and easelye perceiue. For although it was well knōwē vnto all mē, what loue and godly zeale, her most royal maiestie had and did bear to the trew prophetes of God, his afflicted flock &

woorde

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waver, the whole realm was so troubled &
so moued with the blinde enigmatical and
deuelish prophesies of that heauen geaser
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whiche in their heartes coulde haue wis-
shed the glory of God and his worde moste
florishing to be established: were brought
into suche an extreme coldenes of faythe, y
they doubted God hadde forgotten hys
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tomlesse pytte of vtter desperation: that in
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nes of the sweete and pleasaunte myxture
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the prouerbe sayeth, sweete meats hath
sower sauce, so is this sweetnes tempered
with an euerlastinge bitternes or gall.
For in these sciences Astrologie, Geomācie,
Netromancie and such like infinite, com-
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promised: but an other performed, for why lest they seke ryches: they finde beggerye, for hope of good reporte: they haue euel fame & open shame, for health: diseases and griefe, for quyet myndes: wandring wittes. Of Christians: they becomme infideles, turninge the temple of ỹ holy Ghoste into a Synagoge of Sathan. Therfore deare cõtrymen, flee frome these moste wicked and damnable sciences of diuination, manifestly prohibited, by the sacred Scriptures and eternall woorde of God, lette the loue of him, whiche for thy sake sweate bothe water and bloudde, and had his flesh rent vpon a crosse, cause thee to withdraw thy mynde from the snares of vtter despayre. But if that maye not preuayle with thee: let the feare of reuenge, at least wise abate thy corage therin, and learne this lesson. Felix quẽ faciunt aliena pericula cautum. Happye and fortunate are they, whome other mens harmes, do cause to be ware.

The God of Godds who suffereth no good deed tobe vnrewarded, no wicked offence vnpunisshed (whiche hathe said heauen and earth shall perish, but his word shall endure) hath not only manifestly in diuers & sundry

sundry places of the scriptures forbidē the vse and exercise of suche curious sciences: but also hath appointed sharp punishment to the vsers thereof, that is no lesse then death.

This godly and wholsom law was in tyme past executed within this realme, by the terrour whereof, many were feared from these practises. But now whilest this lawe for lacke of execution hath lyen a slepe, and thoffendors nothinge punished: it was in suche sorte encreased, that it was made a verye handycrafte, so that manye lyued therby, yea, & thought they did as honestly gette and gather their substaunce: as he, whiche dayly swet for the same.

The people were growen vnto suche a folly, that scant wolde thei ryde or go anye iorney: oneles thei cōsulted, either with these blynde prophetes, or at the least with their prophesies, whiche yearly to no litle hurt, bothe in the fayth of Christ, & wealth of the realme, were without all shame denulgid.

What hurt it did in the faith before I haue shewed, what damage it procurid to ỹ commun wealth. mai easly be iudged, for what

with

with their communications of warres, and dearth, they so tickled the myndes of vnsatiable niggards, that without al neede, euē amidest the plentye: we lined yet in penurie. Wel, to my purpose, I promised to open the wicked and blasphemous secretes of these deuelish sciences. And although I bende my selfe wholy to write against ỹ superstitious and hellishe practises of Necromancie, I do not exempte the curious parte of Astrologie, frome the number of them: whose vtter denaiation and cõfoũding before God, I most earnestly desire & wishe, for this I am able to iustifie, & haue the like in my selfe experimented, that of a truthe it is Malorum esca, the very bayte or trayne to ler greater mischeues. Neuer was there any that coulde yet holde hym selfe content with the simple knowledge of Astrologie: but woldo wade furder in those sciences of prediction, hauing this as a grounde worke to ler hygher matters. I neede not here to speake any more of it, for who list to reade the commendable worke of Fulce, vttered too thesame intent, shall finde of what force it is. But this I knowe that what euer is conteyned within their bokes, whiche they esteeme, as principall

rules

rules and pillers of their knowledge to be nothing els but meare fables, and tores, & that in them there is no truth at all. Experience therin haue I had diuers and sondry kyndes, not by the iudgement of one or .ij. but a number, yea, euen of the cheefest and mooste experte, amongest whome I shall recyte the iudgement of one, & forme of his calculation. The question was moued for Helen goddes, the houre was by an instrument exactly take, the Astrologer draweth the fourme of .xij. houses, & so calculateth for the time, which had, he domificth, now in his forsayde calculation moued w talke, and forgetting hym selfe (as he afterward confessed) where he shoulde haue subtracted: he added, and by that meanes placed y signe that shoulde haue ben ascendinge: in the .vij. house, and so contrarely, that signe whiche shoulde haue ben in the .vij. house placed he in the firste, wherby all his work was turned vp sidedoun, & as we properly terme it, the carte set before the horse, yet he not finding this his great errour, gaue iudgement, that it shoulde be had again, so tell it out, that it was recouered. Wherevppon maye eally be gathered, that if he had calculated right, according to the rules

of

of arte, he shoulde haue quite missed the cus shion.

O how certayn a science is this trow ye, and of how good a grounde? Yet will they presume to enter in iudgements of the secrete motions of men, whiche God hath reserued to his owne proper knowledge. I wolde suche did remember this distichon of wise Cato.

Mitto arcana dei celũqz inquirere quid sit:
Cũ sis mortalis que sunt mortalia curas.

He teacheth them wherein to be occupied, and not to medle with ỹ misteries of God. Yea, this he sayeth more vnto them, euẽ in thesame boke folowing thus.

Quid deus intendat, noli perquirere sorte:
Quid statuat de te, sine te deliberet ipse.

These are the presumptious imps of Sathan, which cã not yet be cõtẽt herein to seke out according to ỹ hardnes of their hearts, (as Paul to the Romains the. ij. Chapter testifieth) cease not to heap vnto them selues, wrath, against the day of wrath. For ỹ starres & skyes are not sufficiẽt for their future prediction: but they muste adioyne thereunto moste detestable partes or societye with spirites. Which thing, when they go about, & wolde haue any thing brought to

effect,

effect, they do it by one of these .iij. meanes: either besides the horrible & greuous blasphemies, thei commit in their cõiuratiõs, thei must fall to some cõpositiõ wt ỹ deuell, that is too promise him for his seruice, he will abstayn frõ wynes, or some certayne meates, or drinkes. ¶As I my self knew a Priest, not farre frõ a toun, called Bridgewater, which as it is wel knowẽ in the contrye, was a great magicia, in all his lyfe time, after he once begã these practises, he neuer wolde eat bread, but in stede thereof did eat always chese, which thing as he cõfessed diuers times, he did because it was so cõcluded betweue him & the spirit, which serued hi, for at what time he did eat bread: he should no lõger lyue. Yea, he wolde not blushe to say ỹ after a few years he should dye, & that the deuel for his payns ỹ he toke with him, should haue in recõpẽce his soul. O moste miserable mã & wretched creatur that wolde in hope of any earthly treasure: forsake his Lord, & God, which had so tenderly bought him. These are thei, of whom Paul speaketh in his .vi. & .x. chapters to the Hebrews, these are thei ỹ crucifie Christ agayn vnto thẽ selues, and therfore it is impossible, they should be renewed agayne by repentaunce. The

The seconde waye, whiche is as euel as the firste, or rather worse: is thus. For whē the spirite is once come before the circle, he forthe with demaundeth the exorcisse a sacrifice, whiche moste commenlye is a pece of ware cōsecrated, or hallowed after their owne order (For they haue certayn bokes, called bokes of consecration) or els it is a chickē, a lapwing, or some liuinge creatur, whiche when he hath receyued: then doeth he fulfill the mynd of the exorcist, for oneles he hath it, he will neither doe, neither speake any thinge. Of this testefieth bacon in his boke of Necromancie, where he telleth also this storie. After so long tyme trauieled in these sciences, at last ioyned hym selfe with a Turke, whiche was moste excellētly sene therin, and longe conferring together; they wente aboute too call a certayn she deuell, named Egippia, which spirite wolde by no meanes make theym aunswer to any their demaunds, wherevppon Bacon, whiche knewe that nothinge coulde be done withoute sacrifice: causeth the Turke to be baptised, and after his baptisme, they both entred the circle & called the spirite, whiche when she came: for all their consultations she woulde not

speake.

God of his iustice cā neither leaue ẏ work-maister, neither yet him that seketh to any suche for helpe, vnpunished. For as wel deserueth he execution that seketh to theym: as they them selues.

Example of this: we haue in the firste boke of Samuel. called communly the first boke of the Kinges, in the. xxviij. Chapiter. For after ẏ Saule went once to wytches & sorcerers to learn his state: God gaue him vp quite into vtter ruin. If then he were so precise with his owne peculier people, that he spared not their kinge and annointed: what will he do vnto vs? How muche more thinke ye will he execute his righteous iudgementes on vs, that are but the brauches of the wylde Olyue tree, grafted in by his mercye and grace?

I can not se how they maye excuse them selues of cryme by Goddes woorde, that either seke too them or procure theym too worke, for bothe, by the scripture deserue lyke payne, and punishement. Yea, the Deuell hym selfe is of that condicion, that he will not suffer them longe to reyge, that vse him as an instrument for their necessities.

I remembre a very notable hiſtorie writtē in Froſarte, but the tyme is ſo long ſince I read it, I wel remēbre not the place, but who ſo liſteth to loke in ỹ tables of his boke: maye eaſly finde it, where he writeth of Orthō a ſpirite. Theffect is this, a prieſte & a certayn gentleman, falling at variaūce, and the gentleman ſeming ſtyll too perſeuer in his purpoſe: the prieſt to abate hys corage, and to make him yeelde: ſendeth vnto him the forſayde ſpirite Orthon, to moleſt and trouble hym, whiche comming about the quyet tyme of the night, whē all things are moſte ſtylleſt: he clappeth the wyndowes and dores, as though he wolde haue torē them to peeces. The gentlemā, regardeth it not, the nexte night he doth lykewiſe, but a great deale more fearfly, in ſo muche that it ſeemed he wolde haue entred the gentlemans bed chaumbre, wherwithall his ſpirites moued: ſoddenly aſked who was there. The ſpirite aunſwereth, & telleth his name, & ſheweth hym frō whom he was ſent, and to what ende as is aforeſayde. Well ſayeth the gentle man, wilt thou be contētid to ſerue me, and leaue thy maiſter the prieſt: he aunſwereth yea, and ſo they concluded. The office of this ſpirite

was

was to bring hym newes oute of all places of the worlde what was done, within the space of.xxiij.houres, whiche thing he did.

After a whyle, this gentleman beinge very desirouse to se his new man (for as yet though he hearde him, he neuer sawe hym) requested him earnestly that he mighte see hym, whiche thinge at the laste he graunted (and sayeth) when ye arise in the morninge, the firste straunge thinge you se, after you be vp: the same is I, so he departed. In the morninge the gentleman arisinge and casting on hys nighte goune, he might se three russhes stande vpryghte, and moue informe, as though they daunced the haye, but this pleased him not, wherfore at night when he came to him agayne, he chalengeth the spirite with the breache of hys promise, whiche he coulde in no wise a byde, for though he be neuer so vntrewe, & deceitfull: yet may ye not charge him therwith. And therfore asketh his maister what straunge thinge he sawe: he aūswered nothinge but .ij. or .iij. russhes driuē vp & doun with a wynde.

The same quod Orthen was I. Naye sayeth his maister, I woulde se the more neare thy shappe, whiche after earnest re-

queſt he graunted, and ſayeth, the firſte lyuing thinge that ye ſe out of youre gallery in the mozninge in youre courte: theſame am I.

The mozninge comming he goeth vntoo his gallery, whiche loketh into his courte, and beholde, there he ſawe the möſterouſt ſowe and leane, that coulde be, wherupon moued with the ſight, cauſed dogges to be ſet at her, and ſo he bayted her, but immediatly he falleth ſicke, and ſo from tyme to tyme, pyneth awaye.

A wozthy ſeruaunte too ſerue a noble man, full well he rewarded hys maiſter in the ende. Neither was it any otherwais but as they are wonte all to do.

Foz thys is no new oz rare thinge amongeſt thoſe that vſe ſocietie with Deuilles, foz all haue the like ende, though not after one fozme, yet to one effecte. Bacchus ende was muche after the lyke ſozte, foz hauinge a greadye deſire vntoo meate: he coulde cauſe nothinge to enter the ſtomack, wherefoze thus miſerablye he ſterued to death.

Coznelius Agrippa, of whome all the wozlde

worlde speaketh, whose woorkes remayne vnto this daye, of whose ende are diuerse opinions, some rumors haue ben, that whã he rode abrode, he had alwayes a blacke dogge, waytinge vpon him, whiche dogge one day in iourneinge: caryed hym awaye body and soule, some say that the sworde seperate his headde from the bodye, soo that hys ende is vncertayne and moste like it is that he endid after some straunge sorte, that the trueth therof is no moze manifest.

Fabiane in hys Cronicles, the seuenth parte. and where he writeth of Carolus the eyghte, speaketh of a certayne mayde, experte in these sciences, called La pucelle de dieu, that is too saye: the mayde of God, who by her knowledge caused the Frenchmen maruaylously too preuayle in there marciall affaires, as moze copiously doth in the alleged place appeare.

But almightye God, whiche [illegible] son suffereth suche sorcerye and dyuelishe wayes too prospere and raygne, too the correction of sinners: lastely too showe hys power, and that no good Christen menne shoulde falle intoo anye errour:

he sheweth the clearnes of suche misticall thinges, and so he did in this, for she by a knight Burgonion was taken, and after sent to Roane in Normandye, too the duke of Somerset, and there brente, for her demerites.

Sainct Dunstane (of whom Bale in his boke intituled the actes of the English votaries writeth sufficiently, beinge one of this sorte and faculte, after diuers & sondry prodigeous signes in the element sene: departed this lyfe, a swarme of deuels cõuaying away hys corps.

Jhon Grecian, that coniuringe Pope, after he had doon many deuelish thinges, as testifieth Martin⁹ Carsulanus & Platina in vitis Pontificum: was of the deuell (as he was dooinge his feates in a forest) strangled to death.

What maye we saye of Stansholde of late time, whiche was experte in these sciẽces, whiche for robbinge of a colledge, in the vniuersitie of Oxforde, was hanged at the townes ende for his demerites. Many haue ended their lyues after these & suche lyke sortes, of whome if I shoulde write: it wolde conteyne an infinite volume, and that is most horrible, where thou seest one

repent

repent: a numbre are soo soddenly taken, that they haue no tyme of repentaunce. Wherefore I saye to suche of that sorte, repent and amende your lyues, you Adders brode, and learne by hym that hath felt the smarte, to flie from greater mischeues too come, for euen now is the axe put vnto the rote of the tree, therefore deferre no tyme. And nowe to those that hereafter shalbe moued by the prouocation of the deuell, either to practice the lyke, or to seke for counsayll or aduice of them that do vse and practise these blasphemous sciences: knowe ye, that euen as the good corne is with the fan purged from the chaffe: so all those be separated from the elect and chosen of God, as in the former parte of my treatice, I shewed by therample of kynge Saule.

God him selfe hath promised in his most holy and sacred scriptures no lesse to do, & also for the punishment of suche, hathe by his owne decre, in the .xx. of Leuiticus appointed sharpe correction, sayinge. And if a man or woman haue a spirite of diuination or sothsaying in them: they shall dye the death, they shall stone them to deathe, their bloudde shalbe vpon them.

A moste worthy punishemente for suche

rebellious

rebellions traitours. For if we iudge him worthy of death that euel reporteth of an earthely prince: what shall we saye by him that blaspheameth the kynge of all kinges, his Lorde and onely sauiour? They can not saye that ignorannce is y cause of their euel disposed lyfe, for God hath manifestly forbidden the vse therof, not in one, or two places: but in sondrye.

Thus he sayeth Deuteronomie the. xviii. when thou shalt come into the lande, which the Lorde thy God geueth thee: thou shalte not lerne to do after the abhominations of those nations, let none be founde amonge you that maketh his sonne or his doughter to go through the fyre, or that vseth wytchcraft, or a regarder of times, or marker of the fleinge of foules, or a sorcerer, or a charmer, or y counsayleth with spirites, or a soothsayer, or that asketh counsayll at the dead. For all that do suche thinges, are abominatiō vnto the Lorde. &c.

Lo, here he not onely forbiddeth the vse: but commaundeth that those, whiche wilbe his people, and of his flocke: shall not seke helpe at the sorcerers handes. Rede the. xxx of the prophet Isaiah, and ther shal ye find, howe

how he reproueth the chyldren of Israell for seking too the Egiptians for helpe, who were counted experte in deuelishe artes. Jeremiah in hys.x. Chapiter sayeth: Heare the worde of the Lord that he speaketh vnto you: O house of Israell.

Thus sayeth the Lorde, learne not the waye of the Heathen, and be not afearde for the signes of heauen, though the Heathen be afrayde of suche, for the customes of the people are vanitie. O how directe are the lawes of the Lord: how playne are his pathes: how swete are thei to them that fulfille them, for it preserueth them from endles deathe and payne.

If we do embrace and folowe theym, we shall not only be sure here in this worlde to lyue without dredde or feare, safe from oure enemies, both bodely, and ghostely: but after this lyfe, we shalbe crouned with the croune of euerlastinge ioye, and felicitie.

Where as the contrarie, and suche as will take no admonition, but lyue inordinately, shalbe condemned to euerlasting terrour, whose tormentes, no tonge is able to expresse.

Thys

This God of mercye hathe offred hys grace, wherfore refuse it not, but with all humble heartes embrace it, beseching him so to strengthen you with his holy spirite, that this lyfe endid, we maye heare thys confortable sayinge of oure Saviour: Come ye blessed chil dren of my Father, possesse ye the kyngedome, pre pared for you, frō the begi:inning of the worlde. Too the which Father, Sōne, and holy Spi rite, be eternall lau des, prayses, empire, and glorie, worldes without ende. AMEN.

Finis.